

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Beneficent, the Merciful

THE ISLAMIC SUNRISE

An Official Organ of the LAHORE Ahmadiyya Anjuman Isha'at Islam

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Mov't
for the benefit of Muslims and Non-Muslims alike.

God's Messenger said: (JESUS) son of Mary

WILL descend amongst you Shortly as a Just ruler (*hakaman muqsitan*)

AND

WILL BREAK The CROSS

AND

KILL The PIG

AND

ABOLISH The JIZYAH....

(Bukhari 3/425, Muslim 1/p. 255).

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A SPECIAL

Feature Presentation:

- **Academic & Religious Dignitary** --- unlike no other --
- held **GUYANA "HOSTAGE"** w/ Message of PEACE --
Guyanese left spell-bound! pp 4, 15-18.
- **Educating the MUSLIM MAJORITY on JESUS' DEATH:-** Prominent SUNNI Scholars Declare Jesus "PHYSICALLY" Dead --- Proving that it is NOT an Ahmadi {or a Qadiani} Issue!

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CONTRIBUTING SCHOLARS:

- Hafiz Sher Muhammad [A Tireless Research Effort on the Death of Jesus.]
- Various International Writers and Qura'anic Commentators on the Death of Jesus.
- Staff Reporter: Stabroek News, Guyana.

THE ISLAMIC SUNRISE**shall:**

- Continue to propagate -- emphatically and uncompromisingly -- that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as he/she wishes.
- Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding **JIHAAD**; that, particularly, it does **NOT** mean "**HOLY WAR**". The **Lahore AHMADIYYA ANJUMAN** has been propagating, **for over a hundred years now**, that "**the ink of the scholar is greater than the blood of the martyr.**" **Violence has no place in the Religion of Islam.**
- Continue to express total dissatisfaction with the "Ulema, and others such as the Qadianis condemning **MUSLIMS** as "**Kaafirs**", "**Infidels**", "**Heretics**", "**Apostates**". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed with such authority.
- Continue to advocate our full commitment to the **FINALITY** of Prophet of Muhammad [p.b.u.h.]

WE ADVOCATE THAT A MUSLIM WHO BELIEVES THAT JESUS WILL RETURN IN THE FLESH IS TAMPERING WITH THE FINALITY OF PROPHETHOOD.

- Explain that the name **AHMADI-yya** was adopted-100-Years ago after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an [61:6].
- Forthrightly express that we are **NOT** a "**SECT**": We believe in a **Universal, Loving, and Liberal Islam**, and a **Living God** – **who speaks now as HE did in the past.**
- Continue to educate the Muslims in general that the **Lahore Section of NON-VIOLENT Muslims** is quite a different body of Muslims from the Qadianis.
- Clarify the misconceptions the 'Ulema and others have been propagating against the Lahore Ahmadiyya Anjuman Isha'at Islam.
- And that Hazrat **Mirza Ghulam Ahmad** was **NOT** a Prophet but a Mujjaddid [Reformer].

Islam and Terrorism' Lecture set:

By Stabroek staff | January 11, 2010 in Local News

"The **Guyana Ahmadiyya Anjuman** will today commence a lecture series in Demerara, Essequibo and Berbice. A lecture is scheduled for this evening by a visiting Moulana from Trinidad on Islam and Terrorism.

According to a release from the organization, Moulana Mustafa Kemal Hydal will address the 'interesting and timely topic' Islam and Terrorism at the Masjid Darus Salaam on Brickdam at 7 pm today. The Moulana will then travel to Berbice and Essequibo to lecture on various subjects on Islam relative to the prophesies of the Holy Quran. According to the release, the lectures in Berbice will be held at Canefield, Canje, on January 12th and at Rose Hall on January 13th. In Essequibo, the lectures are scheduled to be held at the Richmond Mosque on January 15th and at Charity on January 16th. The general public is invited to all the events."

Maulana Kemal Hydal's Itinerary in Guyana, South America.

Mon 11th January	<i>Guyana Anjuman Headquarters - Brickdam 7.00 pm – Islam NOT terrorism.</i>
Tues 12th January	<i>Guyana Anjuman Berbice Branch - Canje 7.00 pm Lecture and discussion on the theme Islam NOT terrorism.</i>
Wed 13th January	<i>Rosehall 10 am meeting with Ahmadiyya Anjuman field workers Guyana Anjuman Berbice Branch - New Amsterdam 7.00 pm tv programme.</i>
Thur 14th January	<i>Georgetown tv programme 3.00 pm.</i>
Fri 15th January	<i>Guyana Anjuman Essequibo – Richmond Mosque Jumu'a 12.30 pm. Guyana Anjuman Essequibo – Charity, Pomeroon Live tv Call – in programme.</i>
Sat 16th January	<i>Guyana Anjuman Essequibo - Charity, Pomeroon 10.00 am Lecture and discussion on the theme Islam NOT terrorism.</i>

**FOR MORE ON THE MAULANA'S TRIP TO GUYANA,
South America PLEASE See Pages 15, 16, 17, 18**

JESUS DEAD ACCORDING TO THE H. QUR'AAN:

It is a sad reality that Muslims have been declared Non-Muslims/Kaafirs/Infidels because they advocate that the prophet Jesus [p.b.u.h.] is Dead; especially when we see numerous scholars declaring that he is dead. One may ask: Are these SUNNI Scholars Ahmadis/Qadianis Infidels/Kaafirs outside the fold of Islam?

H. QUR'AAN: *And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain: Nay, Allah exalted him in His presence. And Allah is ever Mighty, Wise.*

HADITH: According to Abu Hurayrah: God's Messenger said: (Jesus) son of Mary will descend amongst you shortly as a just ruler (*hakaman muqsitan*) and will **BREAK THE CROSS** and **KILL THE PIG** and **ABOLISH THE JIZYAH**. Wealth will flow (in such abundance that) nobody will accept (any charitable gifts). (Bukhari 3/425, Muslim 1/p. 255). *It is disturbing to see in the Hadith such incriminating statements regarding Jesus: Killing pigs, Breaking Crosses, etc. It is even more disturbing to observe Muslims holding on to such statements, LITERALLY, just because they are in the HADITH.*

Harm and defects of believing Jesus is Still Alive:

Firstly: the belief that Jesus is alive in heaven in his earthly body implies denial of the Divine attribute of *subh-ān*, that Allah is above, and free of, any physical or material limitations. This belief leads to the admission that Allah also has a material, physical form of existence at a particular place in the heavens, towards which Jesus was raised in his earthly body. However, Allah is pure of being in bodily form and located in a particular place. This was why when the unbelievers of Makka demanded of the Holy Prophet Muhammad that he “*ascend into heaven*” and “*bring down to us a book*”, Allah told him to give the reply:

“*Say: Glory to my Lord (subh_āna rabbī)! Am I anything but a mortal messenger?*” (17:93)

This reply means that not only is the concept of ascending to Allah with the earthly body inconsistent with being a mortal human being but it also leads to the denial of Allah's attribute of *subh_āniyya* because it implies that Allah has a physical, material body in the physical heavens at some place, whereas Allah is free of physical limitations and such a belief is against the clearest teachings of the Holy Quran.

Secondly: if it is believed that Jesus possesses a body that is alive in heaven for two thousand years without the need of food and drink, without other necessities of life, and is not altered by the passage of time, then the undeniable conclusion is that he is *alān kamā kāna* (“*now as he always was*”), he is not a created being but possesses the attributes of the Creator.

In this way, the Christians, who otherwise can present no evidence of the divinity of Jesus, need only to put forward the belief of the Muslims that Jesus is still alive in support of their doctrine.

Thirdly: the belief that Jesus is alive also contradicts the finality of prophethood. The Holy Quran declares: “*Muhammad is not the father of any man from among you but he is the Messenger of Allah and the one to end the prophets (Khātam an-nabiyyīn).*” (33:40)

The Holy Prophet himself also announced: *Lā nabiyya ba’dī* (“*There is no prophet after me*”).

If Jesus is alive in his physical body in heaven and is to return to reform the world, then as he would appear after the Holy Prophet

Muhammad he would be the last prophet, which is in clear contradiction to the finality of the prophethood of the Holy Prophet Muhammad. Hence the belief in the continuing life of Jesus in heaven, a life not subject to natural laws, implies denying Allah's attribute of being free from physical limitations, it opens the door to considering Jesus to possess Divine attributes, and it necessitates departing from the belief that the Holy Prophet Muhammad was the Last Prophet.

You can see how this belief about Jesus leads to a complete annulment of these basic teachings of Islam. If he is regarded as having died, like all other prophets, then none of these defects arise, and in fact it strikes a blow at the wrong creed of Christianity.

Jesus was subject to the laws that Allah has instituted in this world for the life and death of all human beings. There is no separate law to keep him alive. The Holy Quran clearly says regarding Jesus that he was a human being, with all the attributes that define a human being, and that he did not share any Divine attribute with Allah but was a servant of Allah and His chosen messenger.

In view of the fact that Jesus was a HUMAN Being, look at the following:

[i] Human body suffers ravages of time:

There is not a single human body in the world which is impervious to change. The living body is necessarily changing all the time. The Quran states:

1. *"And We granted abiding for ever (khuld) to no mortal before you (O Muhammad). If you die, will they abide (khālidūn)"* (21:34).

2. *"They (i.e. the prophets) did not abide forever (khālidīn)"* (21:8).

As regards the meaning of the word *khuld* (translated above as *abiding forever*), the famous Quranic dictionary of Imam Raghīb explains: "*Khuld* is that a thing be immune from decay, and that it endures in an unchanging condition. The Arabs call such a thing *khuld*... i.e., to persist in one condition, not being subject to change" (pp. 153, 154).

According to Arabic lexicology, therefore, *khuld* signifies persistence in one and the same state, with no change or decay taking place. In the verses above, a Divine law has been explained under which every person is affected by the passage of time. He is first a child, then

an adult, then old and finally he dies. This is corroborated by many other verses, for example:

1. *"Allah is He Who created you from a state of weakness, then gave you strength after weakness, then ordained weakness and hoary hair after strength."* (30:54)

2. *"Of you is he who is brought back to the worst part of life (i.e. old age) so that after knowledge he knows nothing."* (22:5)

3. *"And whomsoever We cause to live long, We reduce to an abject state in creation. Do they not understand?"* (36:68)

A general law of Allah has been stated here, to which no human being is an exception. From being a child, a person grows physically to attain his fullest development. After that he begins to decline, and ultimately reaches his 'second childhood' when he loses all his former attainments.

If, for the sake of argument, Jesus were to return to this world, he would be about 2000 years of age, and hence, according to the above Divine law, too old to be capable of doing anything at all. In fact, it

is certain that, under this law, Jesus died a very long time ago.

[ii] Since Jesus was/is revered to be a 'god', the Holy Qur'aan categorically states that All "gods" are dead:

All those who are taken to be gods besides the One God are described by the Quran as "dead":

"And those whom they call on besides Allah created nothing, while they are themselves created. Dead (are they), not living. And they know not when they will be raised." (16:20-21)

And as to Jesus being taken for a god, the Quran itself bears witness: *"Certainly they disbelieve who say: 'Allah, He is the Messiah, son of Mary'."* (5:72)

These verses prove conclusively that Jesus, who is taken to be 'god' by a large section of mankind and is called by them as "Lord Jesus", must have been dead when these verses were revealed. Otherwise, this exception would have been mentioned here.

After *amwāt*, meaning "Dead (are they)", the words *ghairu ah-yā'-in*, meaning "not living", clarify the matter absolutely, and re-affirm the death of these "gods".

[iii] Holy Quran specifically mentions Jesus' death

Having explained so many general principles on the subject of life and death, it was not necessary that the Holy Quran should speak specifically of the death of Jesus. Nevertheless, Almighty Allah has particularly mentioned Jesus' death in the Quran. When the Jews succeeded in their plans to have Jesus sentenced to crucifixion, he prayed to Allah to be delivered from this fate, and was answered by Him thus: *"O Jesus, I will cause you to die, and exalt you to My presence, and clear you of those who disbelieve and make those who follow you above those who disbelieve till the day of Judgment."* (3:55)

Here Allah made with Jesus 4- promises:

1. *"Cause you to die" (tawaffā)*, i.e., Jesus would not be killed by the Jews, but would die a natural death.

2. *"Exalt you in My presence" (raf'a)*, i.e., he would not be crucified, which the Jews sought to do to prove him accursed, but rather he would receive Divine nearness. In fact, *raf'a* is the opposite of *wad'a*, the latter meaning disgrace and the former meaning honoring.

3. *"Clear you of those who disbelieve" (tat-hīr)*, i.e., he would be cleared of the Jews' allegations against him, as he was by the Holy Prophet Muhammad.

4. *"Make those who follow you above those who disbelieve till the day of Judgment"*, i.e. his followers would forever have the upper hand over his rejectors.

The above verse proves that Jesus has died, for *raf'a* (exaltation to Allah's presence) is attained only after death when all the material veils have been removed. Every righteous person is granted *raf'a* to Allah after his death. The Holy Prophet has said: *"When a believer nears death, angels come to him. So if he is righteous, they say: 'O pure soul! leave, you were in a pure body' ... So that pure soul comes out, then they take it to the heavens and its gates are opened for it."* (Mishkat, Kitab-ul-Jana'iz).

Hence, whenever a righteous individual dies, the angels take his

soul up to heaven. The very same happened in Jesus' case, so that after his death it was his *soul* that was raised to heaven, and he joined the ranks of the righteous among the dead.

Thus Allah fulfilled all the above promises in order: He rescued Jesus from the hands of the Jews, and eventually granted him a natural death; after his death, Allah honoured his soul with Divine nearness; He cleared him of the Jews' allegations against him through the Holy Prophet Muhammad (may peace and the blessings of Allah be upon him) and

He gave Jesus' followers the upper hand over his rejectors.

"And when Allah will say: 'O Jesus, did you say to men, Take me and my mother for two gods besides Allah?' He will reply: 'Glory be to Thee! it was not for me to say what I had no right to say. If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord,'"

Continuing: from the Holy Qur'aan "AUTHORIZED BY Al-Azhar, 1984: Dr. M.M. Khatib: "AND I WAS WATCHING OVER THEM AS LONG AS I STAYED AMONG THEM. BUT ***WHEN YOU CAUSED ME TO DIE***, YOU WERE YOURSELF THE WATCHER OVER THEM." (See page 161 of Dr. Khatib's *Qur'aanic* translation. Emphasis by Ed.)

This extract proves the following:

1. Jesus shall deny preaching the erroneous present-day Christian doctrine of his divinity.
2. He shall confirm the teaching he actually gave to his people.
3. So long as Jesus was among his people, his followers held correct beliefs.
4. It was after Jesus' *tawaffā* (translated above as ***WHEN YOU CAUSED ME TO DIE***) that their beliefs became corrupted.

Meaning of *tawaffā*:

Lexicons of Arabic tell us that *tawaffā Allāhu fulān-an*, i.e., 'Allah did the act of *tawaffā* to such a one', means that Allah took his soul and caused him to die. This is the meaning given in *Tāj al-'urūs*, *Al-Qāmūs*, *S_urāh*, *Asās al-Balāghah*, *Al-S_ih_āh* and *Kulliyāt abi-l-Baqā*. In the above verse, Jesus speaks of two distinct periods of time. The first one is mentioned in the words "***so long as I was among them***", and the second one when only "***Thou wast the Watcher over them***"; 'them' being Jesus' people, the Christians. The first period (that of Jesus' presence among his people) changed into the second period (that of only Allah, not Jesus, being their watcher) as a result of *tawaffaita-nī* or "***when Thou didst cause me (Jesus) to die***".

Now according to the above verse, the Christians held right beliefs in the first period, and wrong views in the second. As the Quran tells us repeatedly, and as all Muslims believe, Christian beliefs had become corrupted (or, in other words, the second period had

begun) by the time of the advent of the Holy Prophet. So Jesus was dead by that time, as the second period was to come after *tawaffaita-nī* or the death of Jesus.

"It is reported from Ibn Abbas that the Holy Prophet said in a sermon: O people! You will be gathered to your Lord (on the day of Judgment) ... and some people from my *Umma* will be taken and dragged towards hell. I shall say: 'O Lord, but these are my people'. It will be replied: '*You do not know what they did after you***'. Then I shall say as did that righteous servant of Allah (i.e., Jesus) say: '***I was a witness of them so long as I was among them, but when Thou didst cause me to die (tawaffaita-nī) Thou wast Watcher over them***' ..."** (Bukhari, Kitab al-Tafsir, under Surah Ma'idah.)

The last words of the Holy Prophet ("***I was a witness of them...***") are taken from the verse 5:117 of the Holy Quran where Jesus is quoted as replying in these very words on the Day of Judgment. It is agreed by all Muslims that, when these words are used by the Holy

Prophet in the above Hadith report, the meaning of *tawaffaita-ni* occurring there is

"Thou didst cause me to die". So obviously they have the same meaning when used by Jesus, i.e., Jesus was taken from his people by *death*, not by rising alive to heaven.

Seeing Jesus in company of the DEAD

The various Hadith reports about the Holy Prophet's *Mi'raj* record:

"Adam is in the first heaven ... Joseph is in the second heaven, and his cousins Yahya (John the Baptist) and Jesus are in the third heaven, and Idris is in the fourth heaven." (Kanz al-'Ummāl, vol. vi, p. 120)

The Holy Prophet (may peace and the blessings of Allah be upon him) saw Yahya and Jesus *in the same place*; and as the former, indeed every other prophet seen, is dead, so must Jesus be. 1

The above hadith is corroborated by another that tells us that in the *Mi'raj* vision the Holy Prophet met the spirits of all the previous prophets (see *Tafsir Ibn Kathir*, Urdu ed. published in Karachi, vol. iii, p. 18).

Summary:

According to the Holy Quran, Jesus holds no more than the following three positions:

- 1. He is a mortal from among mortals.**
- 2. He is a prophet of Allah from among the prophets.**
- 3. He is one of those who is worshipped as god by some people.**

The Jews believe him to be an ordinary mortal, while the Christians worship him. The Muslims accept him as one of Allah's prophets. The

Scholars of the Indo-Pakistan Sub-Continent:

It was in Pakistan, under Bhutto, that Muslims of the Ahmadi-Muslim denomination were declared Heretic/Infidels/Kaafirs, for postulating (one of the reasons I may add here) that Jesus is DEAD like the other prophets. How odd is to learn that various Non-Ahmadis from subcontinent have firmly stated the same belief!

I hereby quote about -50- such scholars:

Quran has proved Jesus to be dead with respect to each one of the above three positions.

1. Jesus as an ordinary mortal:

The Quran states:

"We have not made before you (O Muhammad) any mortal to abide forever. If you die, will they (the opponents) abide?" (21:34)

This verse shows that the human body is never immune from change, and that it must live and die here in this world. As Jesus too was human, he must be subject to the laws Allah has established for men. Therefore, under the Quranic law "every soul must taste of death", he has died.

2. Jesus as a prophet:

"And Muhammad is only a messenger — messengers have already passed away before him." (3:143)

This verse proves the death of *all* previous messengers by the time of its revelation. Jesus was thus dead by that time.

3. Jesus as a supposed Deity:

As regards all those who are taken for gods besides Allah, the Quran tells us:

"Dead (are they), not living. And they know not when they will be raised." (16:21)

It is universally known, and confirmed by the Quran, that Christians believe Jesus to be divine and call to him in their prayers. So, according to the above verse, Jesus is dead and **"will not answer them till the day of Judgment."**

Hence it is fully and conclusively proved that Jesus died long ago, and belief in his continued life is against the clearest teachings of the H. Quran.

1. Sir Syed Ahmad Khan,

renowned nineteenth century Muslim educationist, social reformer, religious scholar and founder of the Ali Garh Muslim University, wrote:

i. "Now we must turn to the Holy Quran to see what it says. The Quran makes mention of Jesus' death in four places Y Firstly in Sura Aal Imran, secondly in Sura Ma'ida, Y thirdly in Sura Maryam Y fourthly in Sura Nisa'. Jesus was not killed by the Jews, either by stoning or by crucifixion, but he died his natural death, and **God raised him in rank and status** Y From the first three verses it is clear **that Jesus died a natural death**. However, as the Ulama of Islam had followed the Christians, in accepting that Jesus had gone up to heaven alive, before looking at the Quran, so they have tried to interpret some of the words in these verses to accord with their unsound belief." (Tafsir Ahmadi by Sir Syed Ahmad Khan, vol. ii, p.48)

ii. Referring to the expression 'in this' (Arabic: bi-hi) in the verse: 'And there is none of the People of the Book but will believe in this before his death' (4:159), which is generally taken to mean in him (i.e. in Jesus) Sir Syed writes:

"This points to the words 'And their saying: we have killed the **Jesus was cast upon some other person.**

Messiah' [4:157], and to their saying, and not to the Messiah. So this means: 'All the People of the Book, before their death, will believe that Jesus was killed'. After this it is said: 'And on the day of Judgment he, i.e. Jesus, will be a witness against them'. The word 'ala ['against'] is used to indicate loss or harm. So the meaning is that on the day of Judgment Jesus will be a witness against their belief." (Maktub Sir Syed, No. 2, p. 48)

iii. "Jesus spent his early life migrating from one place to another. His later life was not very long, for he was 33 years of age when he died, and at that time there were only 70 people who believed in him." (The Ali Garh Magazine, Intikhab No. 1971, p. 48)

2. Nawab Azam Yar Jung (Maulvi Charagh Ali) writes:

" 'As for their saying, we killed the Messiah, Jesus, son of Mary, the messenger of God; they killed him not, nor did they cause his death upon the cross (ma qatalu-hu wa ma salabu-hu)' [The Quran, 4:157]. There were two methods of executing people. The first was crucifixion, applied to those guilty of heinous crimes and to slaves, in which, after hanging from the cross for three or four days, the victim died of hunger,

thirst, heat, pain of wounds and disturbed blood circulation. The second method was immediate execution which took two forms: 1. stoning to death, 2. beheading by sword.

"This is why the Holy Quran denies both kinds of execution, i.e., Jesus was not stoned to death or beheaded, nor was he killed by crucifixion. It should be noted that the Jews believe that Jesus was first stoned, and the Christians say that he died by crucifixion. The Quran refers to both these assertions in the words *wa ma qatalu-hu wa ma salabu-hu*, i.e., they did not kill him by stoning or by crucifixion. It does not mean that Jesus was not nailed to the cross, for having the hands nailed to the cross, the feet tied to it, and then being taken down three hours later, is not sufficient to cause death. What is meant is to deny death by crucifixion. *Wa lakin shubbiha la-hum* means that it so appeared to them; and it happened in this way that to the people who crucified him Jesus appeared to be dead. Having been awake all the previous night, and having suffered shocks and pain, Jesus had fainted. But they thought he had died, and removed him from the cross. "The ordinary commentators have written in explanation of the above words that **the likeness of**

This is ridiculous, for if it were to happen that when we see a particular person it may in fact be someone else upon whom his likeness has been cast, then all sorts of matters of identity would become dubious, there being no certainty in marriage, divorce, or rights of ownership. If the word **shubbiha** [it, or he, appeared as such] is taken to refer to Jesus, as the commentators suggest, it is an error because Jesus is **mushabbahu bi-hi** [one who is made to look like someone else] not **mushabbahu** [one that someone else is made to look like]. And if **shubbiha** be taken to refer to that imaginary, fictitious person who is supposed to have been crucified instead of Jesus, there is no mention at all in the Quran of such a person.

" *'And those who differ therein are in doubt about it; they have no knowledge of it, but follow only conjecture'* [The Quran, 4:157]. That is to say, those people who coin various explanations about the crucifixion of Jesus are in doubt, merely making guesses. In section 16 above we have described what this difference was. Firstly, the Jews asserted that

they had killed Jesus. Secondly, the Christians believe that he was crucified. Thirdly, there is the view of sects such as the Basilidans and the Corinthians that in his place Joseph Simon was killed. Fourthly, there is the opinion of Barnabas that Judas Iscariot was Crucified in place of Jesus. The Quran declares all these views as conjectures. Y

"They killed him not for certain" [4:157], i.e., he was not killed properly as killing ought to be done, or, he was not killed for sure. How could he have been killed for certain when he only spent about three hours upon the cross, which is not sufficient to cause death.

"Bal rafa'a-hu Allahu ilai-hi" [4:158] - rather, God raised him to Himself. This is just like Abraham's statement: 'I flee to my Lord' (37:99); or what is said about the Emigrants: 'And whoever goes forth from his home fleeing to God' (4:101).

This expression is used by way of honouring and dignifying someone, and does not mean that the person spoken of was seen flying in the clouds to heaven literally and sat somewhere in

heaven. There are no grounds for such notions.

"Afterwards, Jesus did indeed die, as the Quran informs elsewhere: 'O Jesus, I will cause you **to die (mutawaffi-ka)** and **raise you to Myself (rafi'u-ka ilayya)**' (3:55). In explaining this verse, the commentators have displayed much indecision and hesitation, and have in fact reversed the order to read: **rafi'u-ka ilayya wa mutawaffi-ka**.

However, this is not the Quranic wording. In another place it is even clearer: 'When Thou didst cause me to die, Thou wast the Watcher over them' (5:117). Jesus will say to God that after He caused him to die, He was the Watcher over his followers. Both these verses mention **wafat**, and this clearly proves death (**maut**): 'God takes souls (**yatawaffa al-anfusa**) at the time of their death (**maut**)' (39:42).

So his death is spoken of very clearly. As to when and where he died, it is not known, just as it is not known what happened to Mary." (*Intikhab Mazamin Tahzib al-Ikhlaq*, vol. iii, pp. 211 to 222, 1896 C.E.)

3. In his Punjabi work Tafsir Muhammadi, Maulvi Hafiz Muhammad of Lakhu Kay writes in verse: "**Without doubt a son resembles his father, But the Lord lives forever, He does not die, while death overtook Jesus.**" (vol. i, p. 247)"Of all the messengers of God, none survived." (vol. i, p. 320)

**KOREAN ACCEPTED ISLAM and chose 'MUHAMMAD' AS
HIS FIRST NAME:**

THEN

**He VOLUNTARILLY ACCEPTED The LAHORE AHMADIYA
ANJUMAN ISHA'AT ISLAM.**

From Sister Samina Malik, Vice President of the Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL]

Thanks to Almighty Allah that K. S. Kim was waiting for us in the Hotel Lobby and we picked him up in Dr. Mendosa's car and brought him to our Center and Mosque in Cagayan. Noman explained to him about Islam, and how to practice Islam and be a good Muslim; he was very excited about the whole conversation. He told us about how he was to be a Muslim. He had studied other Religions and had now made up his mind that Islam was the best Religion for him, and is ready to accept it. He said that his best friend is a Professor in Korea who is very good in English, Arabic and Korea and is a published author in Korea

Sister Samina further stated:

He was in tears when he took the Shahada. He felt so good about it and promised us that it was now his duty is to bring more people into Islam in Korea. Noman helped him to say his prayers. After the Maghrib prayers Noman continued the discussion with him and told him how important it was for him is to say his regular prayers.

Inshaa Allaah, we are going to get our small and large books translated into Korean. Noman and I will be visiting Korea when Kim is back in Korea next week. We have other work related to printing over there. He wanted us to give him a name, and I felt his last name is Kim so he should keep his name as Kareem. He liked that his first name be Muhammad and he was so happy to have this as his Muslim name.

Please pray for our brother Muhammad Kareem. May Allah grant him all the best and show him the light of Islam to be a good Muslim.

Wassalaam

Samina

4. In the Preface to the Urdu translation of the Holy Quran by **Maulana Ashraf Ali Thanvi** and Hazrat Shah Rafi-ud-Din, published in 1934 in Delhi by Nur Muhammad, proprietor of As-hul-Mutabi', it is stated:

"In that period, Bishop Lefroy gathered an army of missionaries and left England, promising that he would soon convert the whole of India to Christianity. Having collected a great amount of money from the people of England, and assurances from

them of continuing assistance in the future, he entered India and raised a big storm. His attack on the teachings of Islam was a failure. But the attack based on the argument that Jesus was alive in heaven in his physical body, while all other prophets were

buried in the earth, was in his view proving to be effective upon the general public. At that juncture, Maulvi Ghulam Ahmad Qadiani stood up and addressed Lefroy and his group, saying: 'The Jesus you talk about is dead and buried like other mortals, and the Jesus whose coming is prophesied is myself, so you must accept me.' By this means he made things so difficult for Lefroy that he could not shake him off. In this way, he defeated all the Christian missionaries from India to England." (page 30)

5. The late Maulana Ubaidullah Sindhi wrote:

"*Mutawaffi-ka* means *mumitu-ka* [I will cause you to die] and what generally prevails amongst the public about Jesus' life is a Jewish and Sabeian fable. It is not a concealed matter that the source of Islam is the Quran, and in it there is not even one verse proving explicitly that Jesus did not die, and that he is alive and shall come down. These are only the deductions and explanations of some people, and are not free from doubt and

uncertainty. How, then, can it be taken to be a fundamental Islamic belief?" (Ilham al-Rahman fi-tafsir al-Quran, vol. ii, p. 49)

6. The late Maulana Abul Kalam Azad

expresses his view as follows:

i. Upon receiving a letter which read:

"Dear Maulana: These *Mirza'i* [i.e., *Ahmadi*] people ascribe various views to you, and even give references from Wakil, Tazkira, etc., that you believe in Jesus' death, and that you praised Mirza (Ghulam Ahmad) Sahib. Please write a conclusive book so that they dare not speak again. You should also state therein that it abrogates all your previous writings and views, thus leaving no scope for anyone to bring up old matters. - Inam-Ullah Khan, Baluchistan"

The Maulana replied:

"1. *The death of Jesus is mentioned in the Quran itself.*

"2. The question of praising or criticising the Mirza Sahib does not

arise because: 'If you are bad, you cannot be good,

He himself is bad who considers you to be bad'." (*Malfuzat-i Azad, compiled by Muhammad Ajmal Khan, Maktaba Mahaul, Karachi, pp. 129, 130*)

ii. "The belief (in Jesus being alive) by its nature is in every way a Christian doctrine which has appeared in an Islamic guise." (Naqsh Azad, p. 102, compiled by Maulana Ghulam Rasul Mahr)

7. Allama Dr. Sir Muhammad Iqbal

i. He wrote in a poem:

"Is the son of Mary dead, or does he live?

Are Divine attributes separate from God, or one with His Person?

Is the Coming one the Nazarene Jesus, or a Mujaddid having the son of Mary's qualities?

Are the Divine words created, or pre-existing from eternity, In which belief does lie the salvation of the Ummah?

Are not sufficient for the Muslims today, These Lat and Manat [idols] carved out by theology." (*Armaghan Hijaz, p. 227*)

ii. "I can only tell you what I believe. I consider the Hadith reports about the Mahdi, the coming Messiah, and mujaddidiyya, to be derived from Persian and non-Arab conceptions. They have no connection with

Arab concepts or the true spirit of the Quran." (Iqbal Nama, 'Collection of the Letters of Iqbal', vol. ii, letter to Chaudhary Muhammad Ahsan, p. 231)

iii. "Look for the descent of God upon the minaret of your own

heart, And give up waiting even for the Mahdi or Jesus." (*Baqiyat Iqbal, p. 451*).

iv. "As far as I understand the meaning of this movement, the Ahmadis believe that Jesus died the death of a mortal human

being, and the return of the Messiah refers to a person who bears spiritual similarity to him. This belief gives this movement a rational appearance." (Khutbat

Madras; also, Newspaper Mujahid, 13 February 1935; and Allama Iqbal ka paigham millat-i-Islamiyya kai nam, p. 22)

v. It is written about him: "Jamal-ud-Din Afghani, Allama Iqbal, and many other thinkers believe that no Mahdi or Messiah will now descend from heaven." (Zamindar, Lahore, 27 July 1952)

8. Maulana Sayyid Sulaiman Nadawi wrote:

i. "Looking at the birth of Jesus, his death and the doctrine of Trinity, some American critics and rationalists now believe that Jesus was just a mythical figure." (Khutbat Madras, p. 42, Sermon No. 2, published by the Lahore Academy, 205 Circular Road, Lahore)

ii. "It appears from this that even before Sir Syed [Ahmad Khan] some Ulama held the same viewpoint as his on this question [of Jesus' death]. People today who make this issue a standard for determining belief or disbelief in Islam are indulging in extremism." (Mu'araf, March 1930, p. 171)

iii. In a letter from a high ranking Pakistan Government official, published by Maulana Abdul Majid Daryabadi in his newspaper Sidq-i-Jadid of Lucknow (India), the following is recorded about Maulana Sayyid Sulaiman Nadwi's view of the "descent" of Jesus: "The Maulana said: 'I do not hold this belief myself and consider the hadith reports about it to be unsound.' The Maulana had disclosed this view of his to Maulana Ihtasham-ul-Haq, but had added that since to oppose this belief gives rise to much trouble, he refrained from expressing it, and also because this belief did not relate to the fundamentals of Islam." (Sidq-i Jadid, Lucknow, 28 October 1955)

9. Khwaja Hasan Nizami of Delhi wrote:

i. "Westerners believe that Jesus ascended to heaven. The Quran contradicts this Christian belief, for it contains the verse: inni mutawaffi-ka wa rafi'u-ka ilayya, i.e., 'O Jesus, I am about to cause you to die, and grant you exaltation and elevation unto Myself'. This verse proves the death of Jesus. However, there is another verse saying: wa ma qatalu-hu wa ma salabu-hu wa lakin shubbiha la-hum, i.e., the Jews neither killed nor crucified Jesus, but they fell into doubt. This verse proves that Jesus was not put upon the cross, but died his own death. Rising to heaven does not mean that he went up to heaven but that his status in the estimation of God was raised." (Roznamcha, 16 November 1931, p. 15) ii. "Some people say that

Jesus is alive in the fourth heaven. It is proved from the Quran that Jesus was neither murdered nor crucified, but it is not proved that he ascended to heaven alive and is still living. On the contrary, the Quran says: 'O Jesus, We shall cause you to die and then elevate your status in Our sight, or, raise you to Us'. The word wafat occurs first, and it means to die." (Newspaper Munadi, Delhi, 18 September 1936, p. 16)

10. In his famous book Tazkira, after discussing historical testimony relating to the death of Jesus, Allama Inayat-ullah Khan Mashriqi wrote: "It is clearly proved today that the prophets were great experts in the laws of nature, and very knowledgeable in the sciences. To be so well-informed is not only true prophethood but also conveys the exemplary lesson that Jesus' death

too was according to the Divine law regarding which the Quran says: 'You will not find any change in the law of God' (Sura Al-Fatir)." (Tazkira, vol. i, footnote, pp.16-17)

11. Maulana Zafar Ali Khan, editor of newspaper Zamindar, wrote: i. "If the moral and spiritual teaching left behind with the Israelites by Jesus after his death (wasal) is examined, it appears that only such people could benefit from this inheritance as live in cloisters and monasteries, leading the lives of hermits." (Punjab Review, compiled by Maulana Zafar Ali Khan, vol. i, no. 1, 8 August 1901)

ii. Disclosing Maulana Zafar Ali Khan's view on the issue of Jesus' death, Maulvi Abdur-Rahman, the Khateeb of the Jami' Mosque, Wazirabad, writes: "On around 25th August, taking with me

Maulana Sayyid Inayat-ullah Shah, the Khateeb of Jami' Mosque Gujrat, I went to visit Maulana Zafar Ali Khan at Karamabad. Also present there were Mr. Salik the editor of Inqalab and Maulana Chiragh Hasan Hasrat the editor of the daily Ihsan. During the conversation, the mention of Mr. Inayat-ullah Mashriqi came up. Maulana Zafar Ali Khan greatly praised Mr. Mashriqi's sincerity of heart. In answer to this, I told the Maulana that Mr. Mashriqi's beliefs ran counter to Islamic teachings. For instance, in his Tazkira he has denied that Jesus is still alive. The Maulana replied:

'Belief in Jesus being still alive is not an Islamic belief. Many Muslims have rejected it'

He was supported in strong words by Maulana Charagh Hasan Hasrat. Hearing this denial of Jesus being alive from Maulana Zafar Ali Khan's tongue pained me beyond words. I said to myself: My God! this is the same Maulana Zafar Ali Khan who has been a leading opponent of the Ahmadis for forty years, and yet his own belief is exactly the same as that of Mirza Ghulam Ahmad." (Newspaper Mujahid, 12 September, 1935).

12. Allama Niyaz

Fatehpuri: He writes:

"Thirty-eight years ago I wrote in *Nigār* that it is clearly proved from the Divine word that he (Jesus) died his natural death." (Monthly *Nigār*, Lucknow, India, June 1961)

13. Maulana Muhammad Usman

Farqleet: He was the chief editor of *Al-Jamī'at*, Delhi, and he gives his view as follows: "Had belief in the second coming of Jesus been a fundamental article of faith and a means of salvation according to Islam, the Holy Quran would certainly have mentioned this doctrine explicitly since it claims to contain all matters of guidance: *inna 'alai-nā la-lhudā*, 'it is Our responsibility to show the path of guidance' [92:12].

However, the Holy Quran nowhere speaks of the second coming of Jesus. Hence it is right to conclude that the second coming of any prophet, and that too after the *Khātām al-mursalīn*, is absolutely against the Quran ... By saying *Khātām an-nabiyyīn* the Quran has, with *alif, lām*, closed the door to every type of prophethood. Furthermore, there is Jesus' statement that 'Ahmad shall come after me'; he himself cannot come after Ahmad." (*Shabistan Urdu Digest*, New Delhi, November 1974, p. 18)

14. Muhammad Hasan ibn Muhammad Abbas:

He was *mujtahid* and *ustad* at the Madrasa Nizamiyya, Lucknow, India. He wrote:

"The findings of authentic, established books and the Quranic commentaries of the great scholars prove the wafāt of Jesus, i.e., that he died. Thus, two verses in particular provide evidence for his death: firstly, innī mutawaffī-ka wa rāfi'u-ka ilayya; and secondly, falam mā tawaffaita-nī kunta anta-r-raqība 'alai-him.

These verses are quite sufficient to prove Jesus' death. If these do not suffice, I can write still more and

give many hadith in support." (as quoted in *Tashhīz al-Azhān*, April 1921, p. 39)

15. Maulana Abdullah Yusuf Ali:

In the *first edition* of his English translation and commentary of the Holy Quran, he rendered verse 3:55 as:

"I will take thy soul and raise thee to Myself." In the footnote at this point in the first edition, he wrote:

"Read this along with 4:157 where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained. But Jesus completed his life and was when he died taken up to God."

16. Maulana Amin Ahsan Islahi

The former deputy head of the Jama'at-i Islami writes:

"The meaning is that Muhammad (peace be upon him) too is a messenger of Allah, just as there had been many other messengers [of Allah] in the world. He too may have to face the same kind of trials and tribulations that they encountered. Just as all messengers (*tamām rasūl*) had had to pass through the stage of death, he too would die one day. His being a messenger [of Allah] does not mean that he would not die or cannot be killed." (*Tadabbar Quran*, vol. i, p. 287, under verse 3:144, published in Lahore, 1967)

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He has written the following upon this topic:

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He has written the following upon this topic: i. "The most appropriate course of action according to the Quran is to refrain from giving further details of *raf' jismānī* (bodily ascension) and of *maut* (death) ... In fact, one should consider Jesus' ascent to be an extraordinary manifestation of Divine power, and leave its exact nature in brief terms as Allah Himself has left it brief."

(*Maulana Maudoodi par i 'trāzāt kā 'ilmī jā'iza*, by Maulvi Muhammad Yusuf, Part I, p. 169)

ii. "I think that this issue is among the *mutashābihāt* (unclear verses), for we cannot comprehend the exact nature of Jesus' ascent, his

staying alive somewhere, and his subsequent descent at some future date. What we have been taught about the *mutashābihāt* is that we should not investigate them further, but merely believe in however much has been told to us. To undertake investigation of the *mutashābihāt*, and to be indifferent to the *muh_kamāt* (explicit verses), is clear sign of perversity." (Letter dated 1 January 1951, ref: 760/71, Ichhra, Lahore)

iii. In answer to a letter, Sayyid Abul 'Ala Maudoodi had his reply written by Mr. Naeem Siddiqi as follows:

"As to what I have understood from the Holy Quran regarding the death of Jesus ... I have already explained it, and you can read it. As to Jesus' second coming, I cannot put it higher than a possibility because the Quran gives no explanation of it, and the basis of firm faith cannot be laid upon Hadith. It could be that Allah may send Jesus to earth again, and if He so wishes there cannot be any bar against it. In any case, this point is not part of Islamic Doctrine." (*Rukh Kardār* by Chaudhary Habibullah, p. 243)

iv. *"The Quran does not explicitly state that Allah raised up Jesus, body and soul, from earth to heaven. Nor does it clearly say that he died a natural death on earth, and that only his soul was raised up. Thus, on the basis of the Quran, neither of these views*

can be definitely rejected or confirmed." (*Tafhīm al-Qur'ān* by Maulana Maudoodi, p. 240)

18. Ghulam Ahmad Pervaiz:

In his Quranic commentary, under the verse

"They planned, and Allah also planned" (3:54), he writes:

i. "Thus, that nation became divided into two parties, one supporting the truth and the other opposing it. The opponents started using secret means and plans in order to lay their hands on Jesus. Countering this, God produced hidden ways and means of saving him, and it is evident that the means devised by God are superior in every respect.

Their final plan was to have Jesus arrested and crucified, so that he would, according to them, die in disgrace and humiliation. But God said to Jesus: Be not perturbed, this conspiracy of theirs can never succeed; you will die a natural death, and I will grant you high ranks; I will take you far beyond the reach of these enemies, and clear you from the accusations coined against you; your followers appear to be weak at this time, but in the end I will make those who follow you to be ever above those who deny you." (*Maḥmūd al-Qur'ān*, Sura 3, vv. 53-54, p. 132)

"Jihad does not mean war or **"fighting and violence"**, but instead to abide in peaceful ways. This definition, he said, has angered many **Muslims who continue to accuse the Ahmadiyya movement of changing the religion by taking away a right Muslims have to fight under Islam.** However, he argues that Muslims **NEVER** had that right." Maulana Kemal HYDAL.

Editor's Corner:

Trinidad-born International Scholar of Islam and World Religions recently visited Guyana, South America, and caught the undivided attention of its citizens on the Proper and Correct interpretation of the Holy Qur'aan re **ISLAM not TERRORISM -- an especially appropriate visit at a time when the Muslim World is so inundated with violence!**

Though often himself persecuted for his forthright stance of a violence-free Islam, along with the other stalwarts of Lahore Ahmadiyya Anjuman Isha'at Islam, they have NEVER taken a back seat in the presentation of the pristine doctrines of Islam -- especially when it comes to violence. And that **Jihaad** does not mean '**Holy War**' has been one of our primal postulates from day one.

Of course, Guyana has witnessed the cold-blooded murder of one of our Missionaries, Brother Anwar. Maulana Kemal Hydal's visit to Guyana definitely brings back that sad memory. The Maulana's methodical *deliverance* of the true concepts of Islam regarding the misconception that Islam is an intolerant religion augments the fact that Violence is not part, and has never been, a parcel of the Holy Qur'aan.

True the Maulana himself is no stranger to attacks from Muslim counterparts -- the very people who call us *Kaafirs/Infidels and profess to be God's chosen people!* But despite setbacks and attacks, insults and threats, he has never shirked from his responsibility to actively propagate Peace and Tranquility among humanity. And he has valiantly traveled around the world to propagate this!

As *Ahmadi-Muslims*, under the 'flag' of Islam re the Lahore Ahmadiyya Anjuman Isha'at Islam, we Never retaliate with violence. We firmly uphold the adage:

"The Ink of the Scholar is greater than the Blood the Martyr."

Muslims Leaders (*and the general Muslim public*) should study the literature produced by the Lahore Ahmadiyya Anjuman to educate themselves and others regarding the true concepts of Islam. It is evident that Ahmadi-Muslims have been, from its very inception, propagating a peaceful and tolerant Islam, principled by the Qur'aanic fact

"THERE IS NO COMPULSION IN RELIGION."

Muslims and Non-Muslims in Guyana were indeed blessed to have had him. Here is one his statements:

"..millions being spent to fight wars across the globe when "children are going hungry" in many countries."

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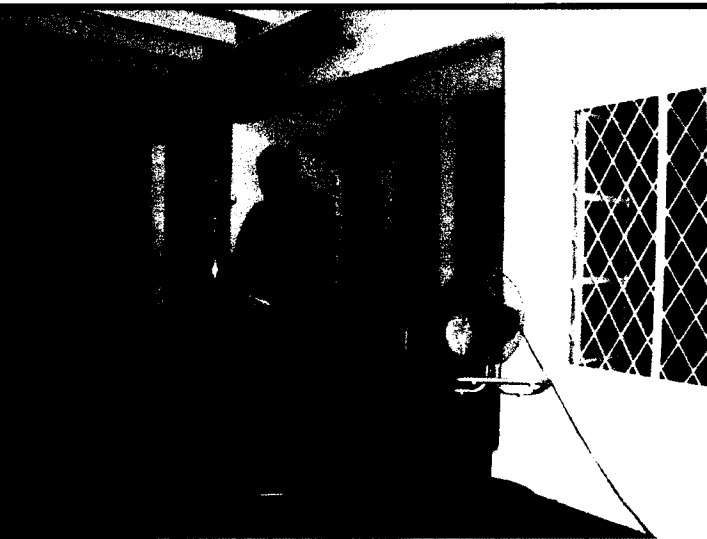
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**Shame on those who urge Violence for the Propagation Of Islam!
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**"NOTHING IN ISLAM,
"NOT A SINGLE VERSE**

OF THE QURAN

**PROMOTES
ANY FORMS OF
VIOLENCE."**

MAULANA Kemal HYDAL {B.A. Theology --

Missionary: Trinidad/Tobago/USA/Canada.}

"By Stabroek staff January 13, 2010 in Local News" [I hereby reproduce whatever Stabroek has documented of the coverage in its entirety. *Emphasis Here & Elsewhere is mine -ed.*]

"Trinidadian Islamic leader MOULANA MUSTAPHA HYDAL said the idea that Islam is a religion associated with terrorism has been fostered by Muslim themselves, **"their behaviour and attitude"**, and he has raised concerns about the culture of training children to take up arms in the name of religion.

The wrong concept of violence is being propagated within Islam, he said, which has led to its negative branding in the western societies. He rejected the concept of extremism in the religion saying the Quran speaks of "guiding us to the middle path" and of peace.

"...suicide bombers believe in this concept about dying and going to heaven as part of some holy war, a foolish concept which is based on nothing in our teachings", Moulana Hydal said on Monday night during a lecture on **'ISLAM AND TERRORISM'** at the Masjid Darus Salaam on Brickdam. The Guyana Ahmadiyya Anjuman organized the lecture which is part of a series the Islamic leader is expected to conduct across the country over the next few days.

Moulana Hydal openly addressed the **bitter opposition the Ahmadiyya movement** has endured since its initiation decades ago saying they are not considered Muslims in some places. He faces even **greater** oppression because of his association with another section of the movement, the Isha'at Islam (Lahore).

He said their rejection of terrorism and Jihad as holy war has resulted in the movement **being sidelined**, but **"not silenced"**. He said **Jihad** does not mean war or **"fighting and violence"**, but instead to abide in peaceful ways. This definition, he said, has angered **many Muslims who Continue to Accuse the Ahmadiyya Movement of Changing the Religion by taking away a right Muslims have to fight under Islam**. However, **he argues that Muslims NEVER had that right**.

Please see p -18- for more on the Maulana's trip to Guyana.

The President of The GUYANA AHMADIYYA ANJUMAN Mr. ALIM SHAH reports on the Religious Head and Missionary's indelible trip to Guyana, South America *re* Maulana Kemal Hydal.

"Assalam-o-Alikum:

On behalf of the Guyana Ahmadiyya Anjuman Ishaat-I-Islam, I extend to you our sincere gratitude for the Moulana's visit which was greatly appreciated by all of our members and by everyone who met the Moulana during his stay in Guyana.

He delivered his first lecture at **Masjid Darus Salaam** in Georgetown on the evening of Monday, January 11th and the subject, **"ISLAM, NOT TERRORISM"** set the tone for the message that he presented during his entire visit. The media

were in attendance and reports were carried with bold headlines in two major newspapers. (The Moulana has copies of the article published in Stabroek News, and the Kaieteur News report was much the same).

On the following day, Tuesday, we travelled to the Berbice district where the Moulana met our members at the Canefield Canje Mosque and where he delivered another inspiring lecture. He met with some new converts in Rose Hall on Wednesday morning, and in the afternoon he met an old Ahmadee, Bro. Dean Sahadat, at Skeldon in the Upper Corentyne region. A television programme was recorded and was aired in this region on Monday, January 18th.

We returned to Georgetown and the Moulana taped a television programme on Thursday, January 14th, which was aired on Saturday morning.



Ms. Glenda Harris Accepted Islam after the Maulana's Lecture

On January 15th, we travelled to Essequibo and the Moulana delivered the kutba at the Richmond Mosque with a full gathering in attendance. Before he answered the numerous questions put to him on Islam, **Bro. Isahak Bashir** commended the Moulana for his visit and for his lecture on **"Islam, not Terrorism"** as was reported in Stabroek News. He was so impressed by the Moulana's message that he had printed copies of the article to distribute to members.

In the evening, a full one-hour television show was done with a call-in, interactive segment. One caller wanted to know which Quran the Moulana was reading from since he had never heard such explanations of Islam before from anyone!

On the next day, the Moulana met with a group of our members at Charity Mosque where he satisfactorily answered the questions that were put to him.

On behalf of the Executive and members of the Guyana Ahmadiyya Anjuman, I wish to thank you (*Trinidad's Anjuman-ed*) very much for the Moulana's visit. He is welcome to return any time he is available to come and support our mission of Ahmadiyyat

Yours in Islam,

Bro. Alim Shah."



The Maulana at Rose Hall, again in Discussion

"Nothing in Islam, not a single verse of the Quran promotes any forms of violence". He said even in the Caribbean including here and his native, Trinidad and Tobago members of the movement are rejected and that people are prepared to be violent against them.

Jihad is a struggle, not **"WAR AND TERRORISM"**, he said, adding that the Muslim community can wage a Jihad against terrorism and that it *"should"*. Muslims, he asserted,



need to stop preaching extremism and **"behaving like terrorists"** because the Quran does not support this. war they are fighting. According to him, the Ahmadiyya movement believes in repelling evil with good.

Peace is entrenched in their teachings and has been the fundamental message, Moulana Hydal said, noting that Islamic superiors in his movement have long argued with Muslims across the world to end the By engaging in terrorists acts, he said, Muslims has provided opponents of terrorism with a reason to counter

Maulana Hydal's in a Group Discussion @ Rose Hall, Berbice.

with terrorism of their own.

"This is all wrong, none of it should be happening, which is why people before me have said it and I am saying it now that we need to stop this", he stressed. ***He denounced all forms of terrorism saying the term is broad and includes a variety of acting.***

Moulana Hydal wrapped up his lecture by speaking at length on peace and what the concept means in Islam. He recounted a story of a friend he severed ties with saying the man passionately believed that all Muslim families should have at least two children in the household who are raised to someday fight for Islam. The fight he referred to is taking up arms against western forces. Of the friend, he said, ***"I no longer call him my friend, what nonsense!"***

Jihad as terrorism is wrong, he stressed, saying the confusion arises because people have strayed away from the teaching and ***"from God"***. He contended that the **breakaway from God is a reason why terrorist acts persist.**

Moulana Hydal also decried what he said is the millions being spent to fight wars across the globe when ***"children are going hungry"*** in many countries. He said in some countries there are no funds for food, but money is there to purchase weapons. His lectures, which are open to the public, will conclude in Essequibo on Friday.*

I wish to express my sincere gratitude to Maulana Kemal Hydal for taking time off his fully-loaded schedule to visit Guyana and presenting the TRUE Concepts of Islam. We have heard nothing but Unparallel Excellence on his lectures there in the South American Continent.

We Look forward to meeting and accommodating the Maulana, His Family and delegates at our **2010 Interfaith Conference of World Religions at Darul Uloom Institute on October 09..** Our theme this year will be **"DOES THE HOLY QUR'AAN INCITE MUSLIMS TO KILL NON-Muslims."** The Maulana is expected to answer questions on this topic.

16. Maulana Amin Ahsan Islahi The former deputy head of the Jama'at-i Islami writes: "The meaning is that Muhammad (peace be upon him) too is a messenger of Allah, just as there had been many other messengers [of Allah] in the world. He too may have to face the same kind of trials and tribulations that they encountered. Just as all messengers (*tamām rasūl*) had had to pass through the stage of death, he too would die one day. His being a messenger [of Allah] does not mean that he would not die or cannot be killed." (*Tadabbar Quran*, vol. i, p. 287, under verse 3:144, pub. in Lahore, '67)

17. Sayyid Abul 'Ala Maudoodi: He has written the following upon this topic: i. "The most appropriate course of action according to the Quran is to refrain from giving further details of *raf' jismānī* (bodily ascension) and of *maut* (death) ... In fact, one should consider Jesus' ascent to be an extraordinary manifestation of Divine power, and leave its exact nature in brief terms as Allah Himself has left it brief." (*Maulana Maudoodi par i'trāzāt kā 'ilmī jā'iza*, by Maulvi Muhammad Yusuf, Part I, p. 169)

ii. "I think that this issue is among the *mutashābihāt* (unclear verses), for we cannot comprehend the exact nature of Jesus' ascent, his staying alive somewhere, and his subsequent descent at some future date. What we have been taught about the *mutashābihāt* is that we should not investigate them further, but merely believe in however much has been told to us. To undertake investigation of the *mutashābihāt*, and to be indifferent to the *muh_kamāt* (explicit verses), is clear sign of perversity." (Letter dated 1 January 1951, ref: 760/71, Ichhra, Lahore)

18. Ghulam Ahmad Pervaiz: In his Quranic commentary, under the verse "*They planned, and Allah also planned*" (3:54), he writes:

i. "Thus, that nation became divided into two parties, one supporting the truth and the other opposing it. The opponents started using secret means and plans in

order to lay their hands on Jesus. Countering this, God produced hidden ways and means of saving him, and it is evident that the means devised by God are superior in every respect. Their final plan was to have Jesus arrested and crucified, so that he would, according to them, die in disgrace and humiliation. But God said to Jesus: Be not perturbed, this conspiracy of theirs can never succeed;

ii. "Verse 156: The list of their crimes does not end here, but carries on further. The denial of truth and persistence in haughtiness and arrogance made them reach such a stage that they leveled a grievous slander against a virtuous woman like Mary. And regarding a glorious prophet like Jesus, to this day they proudly claim to have killed him, making him die in disgrace. However, the fact is that they neither killed him nor made him die, according to them a death of disgrace, by putting him on the cross. What actually happened was different from what they

iii. In answer to a letter, Sayyid Abul 'Ala Maudoodi had his reply written by Mr. Naeem Siddiqi as follows:

"As to what I have understood from the Holy Quran regarding the death of Jesus ... I have already explained it, and you can read it. As to Jesus' second coming, I cannot put it higher than a possibility because the Quran gives no explanation of it, **and the basis of firm faith cannot be laid upon Hadith**. It could be that Allah may send Jesus to earth again, and if He so wishes there cannot be any bar against it. In any case, this point is not part of Islamic Doctrine." (*Rukh Kardār* by Chaudhary Habibullah, p. 243)

iv. "**The Quran does not explicitly state that Allah raised up Jesus, body and soul, from earth to heaven. Nor does it clearly say that he died a natural death on earth, and that only his soul was raised up. Thus, on the basis of the Quran, neither of these views can be definitely rejected or confirmed.**" (*Tafhīm al-Qur'ān* by Maulana Maudoodi, p. 240)

you will die a natural death, and I will grant you high ranks; I will take you far beyond the reach of these enemies, and clear you from the accusations coined against you; your followers appear to be weak at this time, but in the end I will make those who follow you to be ever above those who deny you." (*Mafhūm al-Qur'ān*, Sura 3, vv. 53-54, p. 132)

thought had happened, and the reality became obscure to them. On the other side, the people who differ from the Jews on this matter, i.e., Christians, do not know the truth either. Their explanations too are based on conjecture and guess work. Thus neither the Jews nor the Christians know the truth of the event, neither of them having any sure knowledge. The truth is what has been stated above, i.e., Jesus was not killed, nor did he die an accursed death upon the cross as asserted by the Jews, but rather, Allah elevated him in status." (*ibid.*, Sura 4, verses 156 to 158, p. 229)

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Functional-Operational Beliefs of Muslims of the Lahore Section:- You are urged to stop Misrepresenting the Truth about the LAHORE Ahmadi-Muslims. I have categorically highlighted our beliefs so that you become edified. It will be VERY foolish to continue to call us Qadianis; or, to Consider the Lahore Section the same as the Qadiani.

The Lahore-Ahmadi MUSLIM Beliefs:

1. Muhammad, peace and blessings of Allah be upon him, is **Khatam al-Nabiyyin**, the interpretation of which is that he is the **Greatest and LAST of the prophets**.
2. The Holy Qur'an is the **Final** Scripture.
3. No prophet, **New or Old**, shall come **AFTER** the Holy Prophet Muhammad, peace and blessings of Allah be upon him.
4. Hazrat Mirza Ghulam Ahmad was **NOT** a prophet, but a **Mujjaddid (Reformer)**.
5. Mirza Ghulam Ahmad **NEVER** changed his claims, views, or definition of prophethood.
6. Belief in the advent of Hazrat Mirza Ghulam Ahmad as a **Mujjaddid** is **NOT** essential to become a Muslim, but his acceptance is necessary in the interest of progressive Islam.
7. Anyone who believes in - **La-ilaha illallahu Muhammad ur Rasul Allah (There is only one God and Muhammad is His Prophet)** - is a Muslim, **NOT** a Kaafir. **Kaafir-callers are a disgrace to Islam.**
8. It is permitted to say prayers behind any Muslim Imaam **PROVIDED HE IS NOT GUILTY OF DUBBING OTHER MUSLIMS INFIDELS/KAAFIRS.**
9. Marriage with *non-Ahmadi* Muslims permitted.
10. After the Holy Prophet Muhammad, peace and blessings of Allah be upon him, **Wahi-e-Nabuwat (Prophetic Revelation)** has ceased, only **Wahi-e-Walayah** (saintly revelation) is continued. Hazrat Mirza's revelation was *Wahi-e-Walayah*, **NOT Wahi-e-Nabuwat.**
11. The Founder of the **Lahore** Section was Maulana **Muhammad Ali, M.A. LLB.** -- closest companion/disciple of *Hazrat Mirza Sahib*.
12. Members of this section are *Ahmadi-Muslims*, known also as *Ahmadis*.

May Almighty God open your hearts to the TRUTH.

117: I (Jesus) said to them only what You (Allah) commanded me, i.e., worship Allah, your Lord and my Lord. Whilst I was among them I watched over them (so that they may not go wrong), but when You caused me to die I ceased to be the watcher, and after that You were their guardian, not only theirs but You are the guardian of everything in creation." (ibid., Sura 5, verse 117)

19. Maulana Sayyid Abdul Da'im Jalali:

He writes: "It is recorded in an authentic hadith that the Holy Prophet Muhammad stated: 'Had Moses or Jesus been alive, they would have had to follow me'." (Tafsīr Bayān as-Subh_ān, on Part 3, p. 349, published Deoband, India)

20. Abu Zafar Nazish Rizvi:

He wrote a poem entitled *Dāsiān-e H_aram*, a verse of which says of the Holy Prophet Muhammad's demise: "After Moses and Jesus, from the world Did the honoured Messenger depart to eternity." (Newspaper *Āzād*, 12 October 1951)

21. Lt.-Colonel Khwaja Abdur Rashid:

He writes: "As the Ulama of Islam, among whom were many converts from the *Ahl al-Kitāb*, had raised Jesus to heaven, the difficulty then arose for the Quranic commentators as to how he should be brought back in order to die his natural death.

24. Khwaja Ibadullah Akhtar, B.A., of Amritsar:

He expresses his view as follows:

iv. "From the above explanations the fact has come to the fore as to how the Holy Quran has refuted this false belief of the Jews and the Christians that Jesus was crucified. As to the Christian belief that he was raised up to heaven alive, this does not find support in the Quran either. On the other hand, it contains evidence which makes it clear that, like other prophets, he completed his span of life and died." (Shu'la Mastūr, p. 72)

Hence, to prove this 'return to earth', he was presented as a sign of the Judgment Day. Iqbal grasped the reality, and so it was that he said: 'Look for the descent of God upon the minaret of your own heart, And give up waiting even for the Mahdi or Jesus'." (Weekly *Chatān*, 1st December 1958, p. 7)

22. Maulvi Muhammad Ali of Jalandhar:

He writes: "One day I was sitting in a mosque in Multan, where a Mirza'i (i.e. Ahmadi) was having an argument with a Maulvi sahib. The Mirza'i kept on repeating that Jesus had died, and the Maulvi sahib would shake his head in denial. Fifteen or twenty minutes elapsed in this argument. I came and sat with them, and said to the Mirza'i: Please excuse the Maulvi sahib, and talk to me instead. He at once said: Jesus has died. I raised my hands and said: Let us pray that Allah grants him paradise." (Newspaper *Azad*, Lahore, 25 January 1952, p. 1)

i. "We do not wish to say any more on this issue than that Jesus was certainly nailed to the cross. However, he did not die on the cross, nor could have any man died

v. "The fact is that the concept of Jesus being raised up to heaven alive is a later invention of the Christian religion. The Jews gave currency to the idea — and it seemed to be so on the face of it — that they had killed Jesus upon the cross. The disciples knew that this was not true, but for reasons of expediency they could not contradict it." (ibid., p. 83)

23. Professor Ilyas Barnee:

The author of the famous anti-Ahmadiyya book *Qadiani Mazhab* states in his book *Islam*: "As to the second point, how Christ was raised up to God, it is further explained as below: 'Behold! God said, O Jesus! I will take thy soul (make thee die) and raise thee to Myself and clear thee (of falsehoods of those who blaspheme that they crucified thee, Jesus is cleared by the Quran)' — section 6 of sura III *Al-e Imran*. 'And I (Christ) was a witness over them (Christians) whilst I dwelt amongst them, (but) when Thou took my soul (made me die) Thou wast the watcher over them and Thou art a witness to all things' — Section 16 of Sura V *Ma'ida*. 'So peace is on me (said Christ) the day I was born, the day that I die, and the day that I shall be raised up to life again (at resurrection)' — Section 2 of Sura XIX *Maryam*." (Vide *Our Movement*, by Mr. Naseem Saifi, p. 71)

on the cross in such a short period. But he fell into such a state of unconsciousness as to make people suspect that he had died. In that state of unconsciousness he was

taken down from the cross, and being thought to be dead, placed in a tomb a sketch of which we have given in this book. When he became conscious, he left the tomb by himself.” (*Damishq*, p. 54,

published by the Steam Press, Amritsar, India, 1911)

ii. “*The Christian religion is so bound up with the person of Jesus that if the Christians were to*

believe that Jesus has died this religion would also be dead. Thus this religion is based upon the person of Jesus.” (*ibid.*, p. 50)

25. The editor of the monthly *Balāgh al-Qur’ān*, Lahore: He writes: “Just as un-Quranic ideas have made the birth of Jesus a riddle, so it is also said about his death that he has been living in the fourth heaven for two thousand years, that he shall return, marry, have children, and then die. The argument for his being taken up to heaven is based upon the words *Bal rafa’a-hu Allāhu ilai-hi*, the meaning of which we have explained on page 29, that Allah caused him to migrate (*hijra*) to Himself, for His religion, in accordance with His law for all the prophets. For if *raf’a* be taken to mean *lifted up to heaven*, then it would have to be believed that the prophet Idris too is alive and living in a high place, as Allah has said of him: *wa rafa’nā-hu makān-an ‘aliyyan* (19:57) — ‘We raised him to a high place’. Obviously, just as the word *rafa’nā-hu* is used about Idris, the meaning of *rafa’a-hu Allāhu ilai-hi* according to the context is to raise in status by migration (*hijra*), not raise up to the sky.

“Now let us consider whether Jesus is alive or dead. For this, the following two verses of the Quran should be examined: ‘*Muhammad is only a messenger of Allah; many messengers before him had passed away*’ (3:144); ‘*The Messiah, son of Mary, is only a messenger of Allah; many messengers before*

him had passed away’ (5:75). Both verses contain the expression: ‘Messengers before him had passed away’ (*qad khalat min qabli-hi-r-rusul*). According to this, if a messenger before Jesus were alive then it could be believed that a messenger before the Holy Prophet Muhammad, i.e. Jesus, was also alive. But if, according to this expression, no messenger before Jesus himself can be believed to be alive, then it should be remembered that Jesus too, as a messenger before the Holy Prophet Muhammad, according to ‘messengers before him had passed away’, is included amongst these prophets and has died. And as, by the clear testimony of the Quran and in accordance with the laws of nature, Jesus has died, neither is the view correct that he went up to the fourth heaven nor can the idea of his return arise.

“The following verse is also adduced to prove that Jesus is alive: *Qul: fa-man yamliku min Allāhi shai’an in arāda an yuhlika al-Masīh_a ibna Maryama wa umma-hu wa man fil ard_i jamī’an* (5:17). Its usual translation runs: ‘Say (O Prophet): Who is it that can interfere in Allah’s purpose if He wishes to destroy the Messiah, his mother, and all the creatures on earth’. If, on the basis of this usual translation, Jesus is believed to be

still alive, his mother would also have to be believed to be alive because after *Masīh_* (Messiah) occur the words *umma-hu* (his mother). However, as Mary is accepted as having died in accordance with the Divine law ‘every soul must taste death’, Jesus too must be considered dead according to this law.

Moreover, since according to the Quranic verdict ‘*Muhammad is only a messenger, messengers before him had passed away*’,

Jesus passed away before Holy Prophet Muhammad, i.e., he died like the other prophets, the verse under discussion must be Translated according to the rule that in Arabic the past may be referred to using the imperfect [i.e. present or future] tense.

Remembering also that the *wa* (and) in *umma-hu wa man fil ard_* (his mother and all the creatures on earth) indicates companionship, the correct significance of this verse, corresponding to the laws of nature, is this: ‘Say (O Prophet): Who is it that can interfere in Allah’s purpose if He wishes to destroy, along with the Messiah and his mother, all the creatures on earth’.

"In this Quranic verse it is correct to take the imperfect tense as referring to the past, just as in the following verse about the history of Joseph the imperfect tense must be taken to refer to the past: 'And thus did We give to Joseph power in the land — he had mastery (yatabawwa'u) in it wherever he liked (yasha'u)'. In this verse the two verbs yatabawwa'u and yasha'u are in the imperfect, but they cannot be translated except in the past tense. To say about the deceased Joseph that 'he has

mastery in it wherever he likes' is absolutely wrong.

"Jesus' death in his own words — On the Day of Judgment God will ask Jesus: 'Did you tell people to take you and your mother as gods besides Allah'? He shall reply: 'Certainly not! So long as I was among them I watched over them, and did not let them make any such idolatrous utterance. However, when You caused me to die, You were the watcher over them'. Here the words 'when You caused me to die' convey that it was after he

died that his people made him and his mother gods. This topic is explained in *Sūra Mā'ida*, verses 116 and 117. The words of the verse are: *falammā tawaffaitanī kunta anta al-raqība 'alaihim* — 'when You caused me to die, You were the watcher over them'. Since it is proved from the Holy Quran that Jesus and Mary were taken to be gods after the death of Jesus, it follows from this that he has died." (Monthly *Balāgh al-Qur'ān*, December 1963, p. 32, published by the *Idāra Balāgh al-Qur'ān*, Samanabad, Lahore)

In continuing to prove that Jesus is "Dead" and it is not an AHMADI-issue, I now quote various Scholars of the classical times:-

26. Imam Mālik: Regarding Imam Mālik, one of the four imams of jurisprudence (*fiqh*), it is written:

i. "While most people believe that Jesus did not die, Mālik said that he died." (*Majma' Bih_ār al-Anwār*, vol. i, p. 286)

ii. "In the 'Utbiyya it is written that Mālik said that Jesus, son of Mary, died." (*Ikmāl al-ikmāl*, Commentary of Muslim, vol. i, p. 265)

27. Imam Ibn Hazm,

Amawi Zahiri Qurtabi: He wrote: "Jesus, peace be upon him, was neither killed nor crucified, but Allah caused him to die and then raised him. The Almighty has said: 'They did not kill him or crucify him'; and 'I will cause you to die and exalt you'; and 'I (Jesus) was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wert the Watcher over them' and 'Allah

takes souls (yatawaffa) at the time of death'. Thus there are two kinds of *wafāt*: sleep and death. Jesus in his words 'When Thou didst cause me to die (*falammā tawaffaita-nī*)' was not referring to sleep, but it is correct that by *wafāt* he meant death." (*Mahalli fil-Fiqh*, p. 23) It is written about him: "Imam Ibn Hazm adopted the apparent significance of the verse, and believed in his (Jesus') death." (*Jalālain*, under verse 3:55)

28. Abul Hasan Ali Hajwairi (Data Ganj Bakhsh):

He writes: "The Messenger of Allah said that, on the night of the *Mi'raj*, he saw Adam, Joseph, Moses, Aaron, Jesus and Abraham, in the heavens. Assuredly it was their souls." (*Kashf al-Mah_jūb*, Chapter *al-Kalām fir-rūh*, p. 204).

29. Shaikh al-Akbar Muhayy-ud-Din Ibn Arabi:

In his Quranic commentary, he writes: "The raising (*raf'*) of Jesus means that, at the time of separation, his soul was raised from the lower world to the higher world. And his being in the fourth heaven signifies that the source of his soul's benefit is the spirituality of that sun's sky which resembles the heart of the world, and towards that is his place of return. That spirituality is a light which illumines that heaven with its love, and the shining of the rays upon his soul is done by its stimulation. And as Jesus' place of return is towards its real place of rest, and cannot attain its true development, his (Jesus') descent in the latter days will be in a different body." (*Commentary upon verse 'Allah raised him to Himself'*, p. 65)

30. Imam Ibn Taimiyya:

Taqi-ud-Din Abul-Abbas Ahmad ibn Abdul Hakim ibn Abdus-Salam, known as *Imam Ibn Taimiyya*, has written: "Allah has

informed, in regard to the Messiah, that he told people only to worship Allah, 'my Lord and your Lord'; and he was a witness of them so long as he was among them, but after his death (*wafāt*) only Allah was the Watcher over them. So if some people have misreported him, or misinterpreted his words, or deliberately altered the religion he brought, the Messiah cannot be held responsible for it, for he was only a messenger whose duty was just the delivery of the message." (*Al-Jawwāb as-S_ah_īh_li-man baddala dīn al-Masīh*, vol. ii, p. 280)

31. *Shaikh al-Islam Hafiz*

Ibn Qayyim: Shams-ud-Din Abu Abdullah Muhammad ibn Abi Bakr, known as *Hafiz Ibn Qayyim*,

wrote: "As for what is related about the Messiah that he was raised up to heaven at the age of 33 years, there is no sound authority for this which one could turn to." (*Zād al-Ma'ād*, vol. i, p. 20) And: "With the exception of the Holy Prophet Muhammad, a person attains to heaven with his spirit only after death and separation from the body, so the spirits of all prophets went to heaven only after death and separation from the body." (*ibid.*, p. 304)

32. Allama Jubā'i: He is reported as saying: "This verse shows that Allah caused Jesus to die (*amāta*) and brought about his death (*tawaffā-hu*), and then raised him to Himself." (Commentary

Majma' al-Bayān, vol. i, under verse *falammā tawaffaita-nī*)

33. *Abu Hayyan:*

Imam Asir-ud-Din Muhammad ibn Yusuf ibn Ali al-Andalasi, known as *Abu Hayyan Nahwi*, writes: "This verse shows that Allah made Jesus die (*tawaffāhu wafāt al-maut*) before raising him." (*Bah_r al-Muh_īt*, vol. iv, p. 4)

33. *Allama Shaukani:*

Imam Muhammad ibn Ali ibn Muhammad ibn Abdullah, known as *Allama Shaukani*, has written: "It is said that this verse shows that Allah caused Jesus to die before raising him." (*Fath_al-Qādir Qalmī*, p. 4)

It is often stated that *only* the Muslims from the Middle East can explain the Holy Qur'aan as they know Arabic more than anyone. I therefore quote some of the "ARABIC" Scholars:

From Egyptian Scholars:

34. Muhammad Abduh: The famous Egyptian reformist **Mufti Muhammad Abduh** believed that Jesus had died:

i. "In the *Tafsīr al-Manār*, the teacher and Imam (Muhammad Abduh), after taking the apparent meaning of the verse, has stated that *tawaffā* bears its obvious significance, i.e., causing to die. The raising (*raf'*) comes after that, and it is spiritual elevation." (*Qas_as_al-Anbiyā* by Abdul Wahab al-Najar, p. 428)

ii. "*Tawaffā* here means causing to die, as in the obvious and

comprehensible significance." (*Al-Manār*)

35. Allama Rashid Raza: This famous disciple of Mufti Muhammad Abduh writes: "Hence Jesus' escape to India and his death in that country is not against reason and sense." (*Quranic Commentary* by Al-Sayyid Rashid Raza, part vi, pp. 42, 43)

36. Mahmud Shaltut: The former *Mufti, Sheik* of Egypt and *ex-Rector* of the world famous al-Azhar University, Cairo, writes:

i. "*There is no authority in the Quran or the Sunna which can satisfy the heart upon the belief that Jesus was taken up to heaven with*

his body and that he is still alive there and that he shall descend therefrom to earth in the last days." (*Al-Fatāwā*, published by Al-Idara al-'Ama lil-Saqafat al-Islamiyya bil-Azhar, pp. 52-58)

ii. "*The Quranic verses in this connection indicate that Allah had promised Jesus that He would cause him to die at the appointed time, and elevate him to Himself, and protect him from the disbelievers. This promise has been fulfilled. His enemies could not kill him or crucify him; instead, Allah caused him to die at the end of his appointed term and elevated him to Himself.*" (*Ibid.*)

37. Al-Ustaz Mustafa al-Maraghi

i. Commentating on the verse, *Yā 'Isā innī mutawaffī-ka*, he notes:

"In this verse is the glad tiding of his (Jesus') deliverance from their (the Jews') plot and his life reaching its appointed term. They would not be able to harm him as they intended by their evil plan.

Tawaffā means the ordinary death, and raf' (elevating) is for the spirit after death. The meaning is 'I will cause you to die (mumītu-ka), and after death (maut) I will establish you in an exalted position in My presence', as Allah has said of the prophet Idris: 'He elevated him to a high state'." (Tafsīr al-Marāghī, part iii, p. 165)

ii. In explanation of verse 3:144 of the Quran, he writes:

"It means that Muhammad is but mortal. There have been messengers before him, so they died, and some, like Zacharia and Yahya, were killed. It was not ordained for anyone of them to live forever. So if he (Holy Prophet Muhammad) dies, as had Moses, Jesus, and other prophets died ..." (Ibid., part iv, p. 87)

38. Allama Muhammad Farid Wajadi:

He notes the views of some research scholars as:

"Others have said that Allah caused Jesus to die as he causes people in general to die. Then his spirit was raised to Allah, as is shown by the words: Innī mutawaffī-ka wa rāfi 'u-ka ilayya." (Dā'irat-ul-Mu'ārif, Islamic Encyclopedia, vol. vi, p.

39. Ahmad Al-'Ajuz: This famous Lebanese scholar writes:

"Jesus certainly died on earth according to Allah's words innī mutawaffī-ka which mean 'I will cause you to die' (mumītu-ka). Death (maut) is something that is bound to happen, as Allah said through Jesus' tongue: 'Peace be upon me the day I was born and the day I die'." (Signed: Ahmad al-'Ajuz)

39. Al-Ustaz Abdul Karim al-Sharif:

"As the Quran has mentioned, Allah caused the Messiah to die physically, and raised him to Himself and purified him, just as He causes us to die, raises us to Himself, and purifies us." (Al-Nafkhat al-Ūla min al-Tā'wīl)

40. Al-Ustaz Abdul Wahab al-Najjar:

He comments on the Quranic verse *Kuntu 'alai-him shahīd-an mā dumtu fī-him* (5:117), as follows: *"Jesus watched over his followers and gave them good exhortations till his death (wafāt). After that, Allah was the Watcher over them." (Qas_as_al-Anbiyā', 4th edition, 1956)*

41. Dr Ahmad Zaki Abu Shadi:

In his article *Hal al-Qur'ān Mu'jiza* ('Is the Qurān a miracle?'), he writes: *"It is a well known teaching of Islam that Allah is everywhere, and that He is the light of the heaven and the earth. So the words 'He raised him (Jesus) to Himself' do not have the physical meaning that He lifted him up to heaven, as is the Christian belief. ... Raf' here means to rescue and to honour, as opposed to a degraded death on the cross in the manner in which criminals are executed. Other*

interpretations that some Muslim commentators have adopted are more akin to poetry than to sound logic, and the reliability of these commentators' scholarship is rather limited." (Al-Mawāhib Āzār, Argentina, March 1955)

42. Al-Ustaz 'Abbas Mahmud al-'Aqad:

This famous literary figure of Egypt writes: *"In this connection there is a historical report which cannot be ignored because it deserves great attention. This report relates to the tomb to be found in the Khanyar area of the capital of Kashmir, and known as the grave of the Prophet or the grave of Jesus. It is 47 recorded in the book Tārīkh al-A'zāmī, written about 200 years ago, that the grave is that of a Prophet called Yuz Asaf. The people of Kashmir report from their ancestors that this prophet came to that land two thousand years ago." (H_ayāt al-Masīh_fil-Tārīkh wa Kushūf al-'Asr al-H_adīth, p. 213)*

43. Allama Ibn Rashid al-Baghdadi:

In a poem in praise of the Holy Prophet Muhammad he writes: *Mah_aunā bi-ka al-adyān lau 'āsha rusulu-nā, la-jā'a-ka 'Isā tābi'-an wa Kalīm* "Through you all other religions were superseded; had previous prophets been still alive, Jesus and Moses would have been your followers." (Diwān Ma'dan al-Ad_āyāt, published in Beirut, p. 28)

44. Dr. M.M. Khatib:

*"and i was watcing over them as long as i stayed among them. BUT **WHEN YOU CAUSED ME TO DIE**, you were yourself the watcvher over them." See p 161, Dr. Khatib's translation. Empahsis by Editor)*

45. And now from The Muslim World League Journal (October 1981)

In a recent issue of *The Muslim World League Journal* (October 1981), monthly organ of the *Rabita al-Islami* (published from Makkah, Saudi Arabia), near the close of an article entitled 'Jesus in the Scriptures as Seen by Muslims,' the author, **Shaikh Zakariya Idrees Oseni** of Nigeria, writes:

"Whatever be the case, the Islamic belief is that Jesus died a natural death after God had saved him from crucifixion. The stories of his ascension after he had been saved from crucifixion, which we find in some Arabic books, are obviously taken from Christian sources and should not be taken very seriously by Muslims with discerning minds. '**COULD THERE BE A CLEARER VINDICATION OF HAZRAT MIRZA GHULAM AHMAD? NOT at all!**'

46. Tarif Khalidi:- The Qur'an- A New Translation -2008: "Did you really say to people: "Take me and my mother as two gods, instead of God"?" He said: "Glory be to you! What right have I to assert what does not in truth belong to me? If I had said it, You would have known it; You know what is in my soul and I know not what is in Your soul, For its You Who are the All-Knower of the Unseen. I said nothing to them what YOU commanded me: "Worship God, my Lord and your Lord." I was a witness to them while I LIVED Among them, **But when YOU caused ME TO DIE, it was YOU Who kept watch over them.**" p.

47. Dr. Shabbir Ahmed, A bitter Critic of The Ahamdiyya Anjuman, in his translation states: "O Jesus, son of Mary! Did you say to mankind, Worship me and my mother as dieties besides God?" He will responsd, "*Be Glorified! Never could I say what was not my right, If I said such a thing, You would indeed know it, You know what is in my mind, and I know not what is in your mind. You, only You are the Knower of what is beyond human perception.*"..... You commanded me to say, "worship and obey Allah.... I was a witness to them as

long as **I LIVED AMONG THEM. AFETER YOU CAUSED ME TO DIE,** You were the Watcher over them and YOur are Witness over all things and events.", page 85 of his translation.

48. Death of Jesus in Quran "reasonable and valid". Saudi religious scholar says Muslims are entitled to believe in it.

In the Saudi Arabian newspaper *Arab News* (Saudi Arabia's first English language daily), of 18 September 1992, one of the questions on the religious page (*Islam in Perspective*, p. 9), asked by a reader from Jeddah, is as follows:

"May I put to you a question that you have answered before: 'Had the death of Jesus Christ preceded the miracle of his ascension?' After reading your question in which you said that Jesus Christ did not die, I happened to read a book entitled *Deep into the Ouran* by Dr. Kamal Umar, an eminent Pakistani author. He comes decidedly in favor of the view that Jesus Christ died a natural death. I am sending you a photocopy of the relevant pages, requesting you to clear the controversy."

The answers on the page are given by **Adil Salahi**, who replies to

readers' questions in other newspapers and magazines as well. His answer to this question is given below in full. (*For the convenience of our readers, we have printed in bold those parts of the text which we wish to draw attention to.*)

"I have certainly answered that question by saying that Jesus Christ did not die, but Allah raised him to Himself. In this, I have only given the view of the majority of scholars, including contemporary ones. I have quoted the Quranic verse which says in reference to what the Jews used to assert: "And their statement 'We have killed the Messiah, Jesus, son of Mary, the messenger of Allah'. They certainly have neither killed him nor crucified him, although it was made to appear so to them." This verse concludes with a categorical statement: "*For certain they have not killed him, but Allah has raised him to Himself. Allah is Almighty, Wise.*"

There are a number of hadiths which speak of the return of Jesus Christ to this world when he will resume his mission of preaching the message of the Oneness of Allah. That will definitely be the Divine message in its final form, i.e. Islam, as preached by Prophet

Muhammad (peace be on them both). Those Hadiths and the Quranic statements which speak of the raising of the Prophet Jesus provide a full justification for the view of the majority of scholars that Jesus Christ did not die but was raised by Allah and that he will make a second appearance at a time which will be appointed by Allah Himself and known to Him alone. However, **there are references to Jesus Christ in the Quran which use a term that is most frequently used to indicate death** although not necessarily so. Linguistically speaking, the word means the completion of a term. **When it refers to life, it means the completion of one's life and its termination by death.** It is used in this sense in other verses of the Quran. Dr. Kamal Umar quotes these verses in his book and translates them as referring to the death of Jesus. Thus, he gives the translation of Verse 55 of Surah 3 as follows: *"When Allah said: Isa! (this is the Arabic name of Jesus) certainly I would cause you to die and would raise you to Myself and will protect you from those people who rejected you."*

In this respect, Dr. Umar is not alone. **A number of scholars, some of them prominent indeed, have expressed this view and argued that this expression which occurs in three different verses in the Quran, means actually that Jesus Christ died a**

natural death. They point out that Allah has protected him from his enemies, by foiling their attempts to kill or crucify him. There is no argument among Muslim scholars that Jesus Christ was neither killed nor crucified. But, as you see, some scholars argue that he died a natural death.

When these scholars refer to the "Ascension" of Jesus, or, to use the Quranic expression, his being raised to Allah, they interpret this as having an abstract sense. According to them, it means that his position with Allah has been enhanced and he has been given a very high status. This is indeed the case, because Jesus Christ is one of the five messengers of Allah who have shown the greatest resolve in their service of Allah's cause. The other four are: Noah, Abraham, Moses and Muhammad (peace be on them all).

When these scholars speak about the Hadiths which tell of the second coming of Jesus Christ and what he will be doing, such as breaking the cross, killing the pig and preaching the message of the Oneness of Allah, they cast strong doubts about their authenticity. Their argument is not without validity. Where does this leave us? The answer is that there are two views: The first, which is held by a majority of scholars, is that Jesus Christ did not die but was raised by Allah and that he will make a

second coming at a time determined by Allah, when he will be preaching the message of Islam. The other view is that Jesus Christ died a natural death after Allah had saved him from his enemies. Both groups of scholars agree that Jesus Christ was neither killed nor crucified. Needless to say, those who subscribe to the second view do not speak of a second coming of Jesus Christ.

What we need to know is that **the raising of Jesus Christ alive to Heaven is not an article of Islamic faith. This means that if a person denies it he is not an unbeliever.** A person is not considered to be an unbeliever for preferring a **reasonable and valid interpretation** of a Quranic verse. Had the Quranic verse been of the sort that cannot admit more than one interpretation, then denying its meaning could easily land the person who makes such a denial in the class of non-believers.

This means that **a person may adopt the view he prefers**, but when he does so, he should arrive at the conclusion he prefers after carefully studying the matter and considering the evidence each group of scholars supply in support of their view. Dr. Umar has made a choice to which he is certainly entitled. I chose the other view and I am equally entitled to it."

In an UPCOMING Issue:

"We - the Muslims- Are Open-Minded"! Is this an INTERNATIONAL "FRAUD" to appease the Non-Muslims -- Jews, Christians, Hindus, and others?

An Analysis of the Truth based on Personal and Practical experiences.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.]. The main object of the **AAIIL** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'aan and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions*, like the ***Isra & Mir'aj*** of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.

As Muslims of this ***School of Thought***, we postulate that Islam seeks to attract the hearts and minds of people toward the truth with: **(i) reasoning, (ii) good moral example, and (iii) the natural beauty of its principles**. We do not aspire to gain political power, or allow the use of force in support of Islamic principles.

We also postulate that **Hazrat Mirza Ghulam Ahmad** (1835-1908) — the ***Mujaddid*** of the fourteen century [*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it"*] — *arose to remind the world that Islam inculcates, among other precepts, the following:*

- i. **Non-sectarianism:** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "***La ilaha ill Ilaha, Muhammad-ur rasul-ul Allah***" --- **is a Muslim**. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. ***A Muslim cannot be expelled from Islam***. *Fatwas* declaring Muslims *kaafir/infidels* is an utmost insult to the integrity of Islam – the Islam that Allaah via the Holy Prophet Muhammad [p.b.u.h.] instituted.
- ii. **Rationalism:** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted*.
- iii. **Universality:** It recognizes prophets being raised among all nations and requires Muslims to believe in them. ***Truth and goodness can be found in all religions***. God treats all human beings equally justly --- irrespective of race, nationality, or religion.
- iv. **Peacefulness:** It allows the use of force ***only*** in unavoidable self-defense. The concept of ***Jihaad*** has been erroneously misrepresented by the '*Ulema*. Islam teaches Muslims to live peacefully under any rule that accords them freedom of religion. All battles of early Islam were purely defensive. The impression that Islam urges its followers to wage war or rebellion to establish its rule is entirely wrong. The concept of ***Jihaad*** is greatly misunderstood: *it primarily signifies a spiritual, intellectual & moral struggle to reform oneself & others*.
- v. **Tolerance:** It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions, and underscores the *Qur'aanic* injunction:

"THERE IS - ABSOLUTELY - NO COMPULSION IN RELIGION."

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past. Differences of belief and interpretation, with whomsoever these may occur, must be tolerated. Criticism against Islam must be answered only by word, and any offence felt must be borne with patience; responding by physical violence is alien to the teachings of Islam. The common image of Islam as an intolerant faith is completely **false**.

- vi. **A living Faith:** Acts of worship are not rituals to be performed without thought or feeling. They are meant to put the human soul in living contact with a Living God. We must know the purpose of prayer, fasting, etc, and carry them out in their true spirit. God listens to man's supplications and answers his prayers. In every age there arise, among Muslims, saints who have closeness to, and communication with God. Their example shows others that there is a Living God Who speaks to man.

- vii. Supportive of Women:** A great deal of misunderstanding prevails on this point, mainly due to **local customs being confused with the teachings of Islam**. According to Islam, a woman is a full, responsible human being, just as a man is. She should have the same control over determining the course of her life (including matters of marriage and divorce) as a man has over his life.
- viii. Highly Moral:** It requires Muslims to develop the highest personal moral virtues, and display these qualities even at the cost of personal or national interest. An Islamic society is not created by imposing laws and regulations on people. It is only created by reforming the character of individuals through moral training and example, and this was what the Holy Prophet Muhammad did.
- ix. Heart-Winning:** It seeks to conquer hearts and minds by showing the logic, truth & beauty of its teachings, in a gentle, loving spirit. It condemns force or coercion to spread it, or make people conform to it.
- x. Complete:** The Holy Qur'an and the Holy Prophet Muhammad (peace and blessings of Allah be upon him) provide complete and perfect guidance for all mankind, for all time to come. The Holy Prophet is the perfect exemplar of the highest moral virtues: that is why he is the **LAST** of the Prophets (Khatam-un Nabiyyin). After him, no Prophet (**new or old**) is to arise. However, Mujjaddids (Reformers) will be raised by God to revive & rekindle the light of the faith of Islam.
- xi. Finality of Prophethood:** Hazrat Mirza Ghulam Ahmad **FIRMLY** believed, and **FORTHRIGHTLY** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the **ABSOLUTE-LAST Prophet**. **No New** nor **Old Prophet** will come after him - Our Holy Prophet Muhammad [p.b.u.h.].

"I [Hazrat MIRZA GHULAM AHMAD] firmly believe that Our Holy Prophet MUHAMMAD is the LAST

**of the Prophets,
AND**

**AFTER him,
NO**

**Prophet shall come for this nation, neither
Old nor New."** (Nishan Asmani, p. 28).

A few HADITH on KAAFIR-Infidel CALLING:

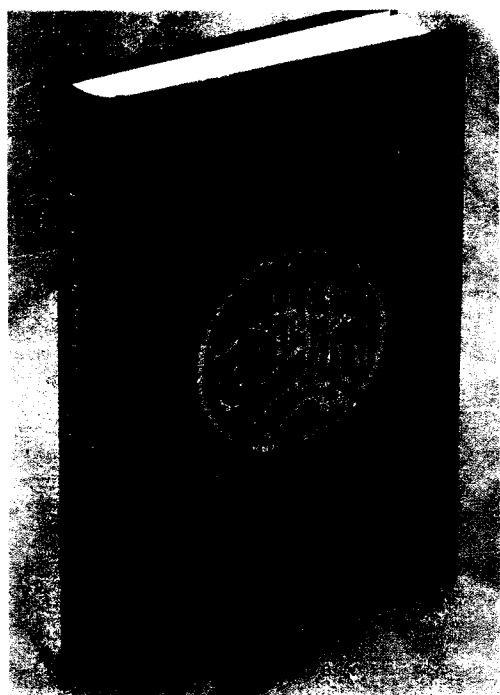
- "Ibn Umar related that the Holy Prophet said: **If a Muslim calls another kafir, then if he is a kafir let it be so; otherwise, he [the caller] is himself a kafir.**" (Dawud, Book of Sunna, ed. publ. by Quran Mahal, Karachi, vol. iii, p. 484)
- "Abu Zarr reported that the Holy Prophet said: **No man accuses another man of being a sinner, or of being a kafir, but it reflects back on him if the other is not as he called him.**" (Bukhari, Book of Ethics; Book 78, ch. 44)

The teaching contained in these hadith is meant to stop Muslims from dubbing each other as sinners and kafirs.

- **"Withhold [your tongues] from those who say 'There is no god but Allah' --- do not call them kafir. Whoever calls a reciter of 'There is no god but Allah' as a kafir, is nearer to being a kafir himself."** (Tabarani, from Ibn Umar)

THE RELIGION OF ISLAM

by Maulana Muhammad Ali, M.A., L.L.B.



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